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# INFANT BAPTISM

ALONE ORTHODOX

SHEW'N

IN AN

ADDRESS

BY A MINISTER

TO HIS

PARISHIONERS.



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BY THE

REVEREND H. PARISH, L: L: D:

CHAPLAIN OF THE HON'BLE EAST INDIA COMPANY.

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1835

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# INFANT BAPTISM ALONE ORTHODOX.

## AN ADDRESS.



### PREFACE.

MY DEAR PARISHIONERS,

It being my duty to endeavour to preserve you in the way of truth and unity: (since "there is one body, and one spirit, even as ye are called in one hope of your calling, one Lord, one Faith, *one Baptism*, one God and Father of all, who is above all, and through all, and in you all:") I feel myself called upon at this time to write you this Address. And for this reason: that if any of you should be induced to read a Book, entitled "Christian Baptism Explained," now advertised for sale at this Station, and pressed upon you from door to door, you may, if you desire it, have the opportunity of hearing both sides of the question. "For if a man think himself to be something when he is nothing, he deceiveth himself. But let every man *prove his own work*; and then shall he have rejoicing in himself alone, and not in another."

### CHAPTER 1.

#### OF THE ERRORS OF THE BAPTISTS.

The main errors of the Baptists lie in these five particulars.

1. They cannot see the *oneness* of the everlasting covenant, and its seal in the Jewish and Christian Church.

2. They cannot see the *comprehensiveness* of Christ's command, "Go ye, and make *disciples*, (as it is in the Greek,) of all nations, &c.

3. They cannot see the *nature* of Christ's Church, or the Lord's Vineyard.

4. They cannot see that the covenant of grace is a *deed of gift*. And,

5. They cannot see the difference between *regeneration and conversion*,

1. They cannot see the *oneness* of the everlasting covenant; because, forsooth, it contains both temporal and eternal promises—but they put asunder what God hath joined together. Look at Gen. 22 chap. 16, 17, 18, v. "By myself have I sworn, (saith the Lord,) that in blessing I will bless thee, and in multiplying I will multiply thy seed, as the stars of the heaven, and as the sand which is upon the shore; and thy seed shall possess the gate of his enemies:" (temporal promises,) "and in thy seed," namely, Christ according to the flesh, "shall all the nations of the earth be blessed." So that the covenant is not divided, but comprizes both.—The seal of this covenant, then, was, as you can see throughout the whole of the 17 chap. of Gen. *circumcision*, the grand mark, indeed, of the entire visible Jewish Church: for the Gentiles were called "*Uncircumcision*," in contradistinction: Eph. 2 chap. 11, v. so also, "baptism is a sign of profession, and mark of difference, whereby Christian men be discerned from others that be not christened." Albeit, "as he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit and not in the letter; whose praise is not of men, but of God; Rom. 2 chap. 28, 29, v. so

he is not a Christian, which is one outwardly; neither is that baptism, which is outward in the flesh; but he is a Christian, which is one inwardly; and baptism is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God. "And the Scripture, foreseeing that God would justify the heathen thro' faith preached before the *gospel* unto Abraham; saying, In thee shall all nations be blessed; so then they, which be of faith, are blessed with faithful Abraham." Gal. 3 chap. 8, 9, v. Yea, St. Peter declares, "For Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God, being put to death in the flesh but quickened by the Spirit; by which also He went and preached unto the spirits in prison; which sometimes were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is, eight persons were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ, 1 Eph. 3 chap. 18, 19, 20, 21, v.—Who, indeed, was the Seed of the woman promised by the Lord God Himself, when Adam fell:—Who was, in one word, the Lamb slain from the foundation of the world.

They cannot see that the Jewish and the Christian Church are thus but one and the same visible Church in a continued succession, tho' under different sacraments—that circumcision was equivalent to baptism, it being evidently spoken of as such by Christ Himself, John. 7 chap. 22, v.—and that both are the branches "*of the olive tree,*" mentioned in Rom. 11 chap. 17. v. The Jews, are the natural branches of it, the Gentiles are

ingrafted into it: and though the former are now broken off, they will be again grafted in. Now *the tree is ever the same*: therefore the two sacraments are one and the same: their spiritual signification and intention are alike.

The objection, which the Baptists here make, saying, Then were all the women and female children excluded from this sacrament, is no objection at all; it rather strengthens our argument, in as much as they are spared the pain of a bloody sign, and the man's is reckoned unto them. For as man and wife are but one body, and the man is the head of the woman, *his* circumcision answered for both. "The woman was taken out of man; she was bone of his bones, and flesh of his flesh; and whether one member suffers, all the members suffer with it." 1 Cor. 12 chap. 26, v. But some people will argue perversely, when they are so determined, and desire to distinguish themselves from their neighbours for their apparent superior righteousness, like the Pharisees of old. But comfort yourselves, Brethren, with these words of St. Paul: "For there must be also heresies among you, that they, *which are approved*, may be made manifest among you." 1 Cor. 11 chap. 19, v.

2. They cannot see the *comprehensiveness* of Christ's command, when He said to His disciples, "all power is given unto Me in heaven and in earth: Go ye, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." Mat. 28 chap. 18, 19, 20, v. Accordingly they went forth, and made disciples, or Christians, every where: and how? first by baptizing them, which is the sign of the covenant,

and next by teaching them the observance of the commandments of Christ, which is the end and aim of it. Thus they baptized and taught all that professed a belief in Christ, together with their families, whether children or servants, as being part and parcel of themselves, and subject to their faith: such as "Lydia, and her household;"—"the Jailer and all his,"—"the household of Stephanas,"—and "Lois, Eunice, and Timothy, grandmother, mother, and child!"—Yes, the *child* Timothy, for a child he must have been; for St. Paul speaks of his youth 20 years after his christening. His family were discipled, A. D. 46—and in A. D. 66, St. Paul writes to him thus: "Let no man despise thy *youth*." Consult, I beseech you, Brethren, (and consult carefully,) the texts here referred to concerning Timothy, and compare the dates by looking at the margin of your Bibles, Acts, 14 chap. 6, 21, 22, v. 16 chap. 1, v. 1 Tim. 4 chap. 12, v. 2 Tim. 1 chap. 5, v. "Paul and Barnabas, being used despitefully in Iconium, fled to Lystra, and there they preached the gospel, early in the 46th year of our blessed Lord—they then went to Derbe and preached the gospel to that city, when they returned again to Lystra the same year, confirming the souls of the disciples, and exhorting them to continue in the faith. In the beginning of the year 46 Timothy was christened, and in the year 66 he was but a *youth*: now must not Timothy have been a child, in the year 46? And now let us examine, and see whom John himself baptized—he baptized *all the people*: "Now when *all the people* were baptized, it came to pass, that Jesus also being baptized," &c. Luke, 3 chap. 21, v. It was John that baptized them, if you look at the preceding verse. What does "*all the people*," according to Scripture, mean? Shall I show you



by a parallel text? Then turn to Joshua, 5 chap. 8, v. "and it came to pass, when they had done circumcising *all the people*, that they abode in their camp, till they were whole." Were children included in the term, "*all the people*," or were they not? They were: wherefore *children* must be considered part and parcel of "*all the people*," when John baptized, as well as when Joshua circumcised—and *they were*: but here again the Baptists "put asunder what God hath joined together." We have, moreover, the testimony of some of the Fathers: for Ambrose speaks of infants baptized by John the Baptist; and so does Augustine. Your church, therefore, rightly and duly baptizes all the children of her members, not of course unto John's baptism, for as said St. Paul, "John verily baptized with the baptism of repentance, saying unto the people, that they should believe on *Him* which should come after him, that is, on Christ Jesus;" Acts 19 chap. 4 v. but she baptizes unto *Christ's Baptism*, to wit, in the name of the Father, and of the Son, and of the *Holy Ghost*; and prays that "ye, being thus regenerate, and made the children of God by adoption and grace, may daily be renewed by His Holy Spirit through our Lord Jesus Christ." Col. for Christmas Day. How then can I help expressing deep regret that there are some of your children now growing up, who are uncovenanted, disprivileged, and excommunicate, not having been baptized; who are aliens from the common-wealth of Israel, and excluded from the advantages of the freedom of the city of our Zion?

"The soul of the uncircumcised man-child shall be cut off from his people; he hath broken My covenant," said God to Abraham, Gen. 17 chap. 14, v. Again "saith the Lord God; no

stranger, uncircumcised in *heart*, nor uncircumcised in *flesh*, shall enter into My sanctuary." Ez. 44 chap. 9, v. "For we are the circumcision which worship God in the spirit, and rejoice in Christ Jesus:" Phil. 3 chap. 3 v. "In whom also ye are circumcised with the circumcision made *without* hands in putting off the body of the sins of the flesh by the circumcision of Christ, buried with him in *Baptism*," Col. 2 chap. 11, 12, v. "Therefore we are buried with Him by Baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. 6 chap. 4, v. So that, I repeat it, they *disprivilege* and *excommunicate* their children—cut them off from their own people,—thereby keep them out of God's sanctuary—hinder them from becoming "the circumcision, made without hands—i. e. the *Baptism*, by which its subjects are bound "to walk in newness of life!"—Let me here specify some of the *temporal* disadvantages of the unbaptized, young and old; for such, it concerns me to think, there are among us, tho' born of Christian parents.

As the soul of the uncircumcised man-child was to be cut off from his people; he had broken God's covenant: Gen. 17 chap. 14, v. so the soul of the unbaptized child ought to be cut off from his people; he hath broken God's covenant.

As the Jews said of old, "we cannot do this thing, to give our sister to one that is uncircumcised; for that were a reproach unto us: Gen. 34 chap. 15, v. so ought Christians now to say, We cannot do this thing, to give our sister to one that is unbaptized; for that were a reproach unto us. Also, 1 Cor. 7 chap. 39, v. "She is to be married only in the Lord."

As to the ordinance of the Passover; "the Lord commanded, saying, no uncircumcised person shall eat thereof:" Exod. 12 chap. 48 v. so with regard to the Lord's supper; no unbaptised person must eat thereof; only the disciples.

The unbaptized, like the uncircumcised, cannot hearken to the word of the Lord with any pleasure; they are disgusted at it. "To whom shall I speak, and give warning, that they may hear? behold, *their ear is uncircumcised*, and they cannot hearken: behold the word of the Lord is unto them a reproach; they have no delight in it." Jer. 6 chap. 10, v.

And, lastly, should any die unbaptized, they are not entitled to Christian burial—they shall not be joined with us in their graves. "Thou shalt die the death of the uncircumcised, and thou shalt lie in the midst of the uncircumcised." Ez. 28 chap. 10, v. 3 chap. 18 v.

3. They cannot see the *nature* of Christ's Church, or the Lord's Vineyard; in which "neither is he that planteth any thing, neither he that watereth; but *God*, that giveth the increase:" tho' when He looketh for grapes, He may be disappointed: "He looked that it should bring forth grapes, and it brought forth wild grapes!" Because they cannot always insure a good harvest, they exclude their own children, and fain would exclude those of their neighbours, from their lawful inheritance,—from their being set as young plants, and watered in *hope* and *faith*. Like the Sadducees, they "do err, not knowing the Scriptures, nor the power of God." "For we are saved by *hope*." Rom. 8 chap. 24 v. "For we through the Spirit wait for the hope of righteousness by *faith*." Gal. 5 chap. 5 v. Not seeing this, they cannot baptize their children in

the name of the Holy Trinity, and trust that God will bring to pass His intentions regarding them by His Spirit through the merits of Christ, in His own appointed way: but they must first satisfy *themselves* that their children are fit to be baptized, though *God Himself* deems them holy by virtue of the faith of either parent: 1 Cor. 7 chap. 14, v. Yet they cannot deny that the benefit of this Sacrament is but too frequently forfeited as well by those, who are baptized when adults after their own fashion, as by those, who are baptized when infants by the Church—by the former backsliding, and the latter not growing in grace; and that salvation is to be secured to the subjects of it only by their own future walk of faith.

How writes St. Paul to the Galatians? "For ye are *all* the children of God by *faith* in Christ Jesus: for as many of you as have been baptized into Christ, have put on Christ. Their is neither Jew, nor Greek, their is neither bond nor free, their is neither male nor female: for *ye are all one in Christ Jesus*. And if ye be Christ's, then are ye *Abraham's seed, and heirs according to the promise*." 3 chap. 27, 28, 29, v. (Now "the scripture hath concluded *all* under sin;" therefore *children*;) "For what if some do not believe? shall their unbelief make the faith of God without effect? God forbid! yea, let God be true, but every man a liar." Rom. 3 chap. 3, v. Or what if even "they hold the truth in unrighteousness?" shall their unrighteousness make the faith of God without effect? No: for "the wrath of God is revealed against all such." Rom. 2 chap. 18, v. But if ye prove yourselves to be Christ's, then are ye the *true children of Abraham, the heirs apparent of the heavenly inheritance, given unto Abraham by promise*. Happy they, who are

not only sacramentally, but really and spiritually baptized into Christ, incorporated into Him in the mystical sense!

For, remember, Abraham had two sons, Ishmael and Isaac, who represented his false and true heirs. Ishmael was a disobedient son, and mocked his father Abraham; wherefore he was sent into bondage, together with his mother, who before had despised Sarah. But Isaac was an obedient son, and was even ready to die at his father's desire; therefore he inherited the promise. Yet *both* were circumcised, and admitted alike into the covenant of grace, and *both* abode in the house together, till the sin of the former caused his removal; for Ishmael proved himself to be a Jew only outwardly, but Isaac proved himself to be a Jew both outwardly and inwardly. "Which things, (saith St. Paul,) are an allegory; for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem that now is, and is in bondage with her children, (as Ishmael was.) But Jerusalem, which is above, is free, which is the mother of us all. Now we, Brethren, (we, who are *converted*;) as Isaac was, are the children of promise. \* Gal. 4, chap. 24, 25, 27 v. 80 that, you see, Ishmael portrays all the unconverted; and Isaac all the converted in the visible Church. They stand as emblems of the two covenants,—of works and of grace, of the bondage of the former, and of the freedom of the latter. Ishmael broke his covenant of grace, and became as uncircumcised: Isaac kept his, and became heir according to the promise.

4. They cannot see that the covenant of grace is a *deed of gift*: and that, as it would be absurd to say that a child's name ought not to be put

into any deed or legacy, until he came of age to understand it, so it is equally absurd, and far more injurious to exclude children from their heavenly legacy, which Christ has bequeathed unto them. "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins; and ye shall receive the gift of the Holy Ghost; for the promise is unto you and your children." Acts, 2 chap. 38, 39, v. "For Him (Jesus Christ) hath God exalted to His right hand to be a Prince and a Saviour for to give repentance to Israel, and forgiveness of sins." Acts, 5 chap. 31, v. Now (to say nothing of the need of this Sacrament to wash away original sin) the actual sin of your children (and God only knows how soon they may commit it,) must be repented of by them, if they are to be saved: and this is the gift of God through His Holy Spirit. They do not, however, require *faith*; it is enough for God that they have it even in one parent. But now, that either their father or mother believeth, are they holy, or sanctified. 1 Cor. 7 chap. 14, v. "Then can any man forbid water that these (little ones) should not be baptized, which have received the Holy Ghost as well as we? and Peter commanded them to be baptized in the name of the Lord;" Acts, 10 chap. 47, 48, v. For they are Christ's, and Christ is God's; and they are to be signed and sealed unto the day of redemption. Hence your church most scripturally affirms that your "children being born in original sin, and in the wrath of God, are now by the laver of regeneration in Baptism, received into the number of the children of God, and heirs of everlasting life: For our Lord Jesus Christ doth not deny His grace and mercy unto such infants, but most lovingly doth call them unto Him, as the Holy Gospel doth witness to our comfort."

St. Mark, 10 chap. 13, v. and seq. Or, per adventure, if "they are fallen from grace," Gal. 5 chap. 4, v. and "as yet the Holy Ghost hath fallen upon none of them; only they were baptized in the name of the Lord:" then let them pray for the renewing of the Holy Ghost, and further, let the apostles (i. e. their successors, the Bishops,) having heard that they have received the word of God, when they come, pray for them, and lay their hands upon them, that they might receive the Holy Ghost." Acts, 8 chap. 14, 15, 16, 17, v. For such is the gospel-order, and the rule of salvation.—But the Baptists cannot see that the idea of a covenant of grace is thus *prospective*,—that as the circumcised Jew was "a debtor to do the whole law;" so the baptized Christian is a debtor to do the whole gospel. They are so ignorant and biassed against us, that they cannot see that baptism is the initiatory Sacrament of the Church of Christ. "They, therefore, cannot *begin at the beginning*! Rather they must needs keep their children from being embraced by Christ, because they cannot embrace Him of themselves—but they stand rebuked by Him for so doing. For Jesus was much *displeased*, because His disciples forbad them coming to Him for His blessing!

5. Finally, they cannot see the difference between *baptismal* regeneration, and *spiritual*, or rather, as it is invariably called in scripture, *conversion*. Now when we speak of regenerated France or Rome, we only mean that they have been put into a new and better state of government: we never understand that they are made *perfect* states. So, in the religious world, when we talk of a regenerated person, we ought to suppose such a person as has been brought

out of the Jewish, Mohammedan, or Heathen estate into the Christian. The term itself only occurs twice in the whole Bible: First, in Mat. 19 chap. 28, v. where it bears a very different signification: "ye, which have followed Me, in the regeneration," i. e. ye, who have been My followers upon earth, shall in the new creation, in the new heavens and earth, when the Son of man shall sit in the throne of His glory, sit upon thrones, judging the twelve tribes of Israel." And secondly, "in Tit. 3 chap. 5. v. it is written, "He saved us by the *washing* of regeneration,"—which fixes its just meaning, its true and legitimate sense i. e. He placed us in a state of salvation by water Baptism. And thus Bishop Ryder, that pious living Prelate, (and Bishop Sumner agrees with him,) testifies: "The question of regeneration, as it regards the use of the term, is in my opinion satisfactorily determined by the articles and offices of our Church, and by the meaning uniformly annexed to it in the four first centuries of the Christian Æra. I would therefore wish generally to restrict the term to the baptismal privileges; and considering them as comprehending not only an external admission into the visible Church, not only a covenanted title to the pardon and grace of the Gospel, but even *a degree of spiritual aid vouchsafed, and ready to offer itself to our acceptance or rejection.* At the dawn of reason, I would recommend a reference to these privileges in our discourses as talents which the hearers should have so improved as to bear interest, and seed which should have sprung up and produced fruit." Primary charge, p. 17. But the Baptists confound regeneration with conversion, or exalt it above conversion, whereas conversion is the *crown* and perfection of regeneration. Regeneration is the



infusion of grace into the soul: conversion is the renewing of the Holy Ghost, and exercise of grace, the turning or *total* change of a sinner from his sin. *Converts* are new creatures, are formed in the image of Christ, and are made holy in part here, and shall have a perfection of it after death. God is the Author of this change, who by His Spirit puts repentance, faith, love, and every grace, into the soul of the baptized. The *word of God* is a means of conversion: "The law of the Lord is perfect, *converting* the soul," 19 ps. 7, v. And His *ministers*, by their preaching of the gospel, are the appointed instruments in this change. "Then shall I teach thy ways unto the wicked, and sinners shall be *converted* unto Thee;" 51 ps. 13, v. God works likewise by various other means, but by these chiefly. And Jesus preached no other doctrine to His disciples, "Verily, I say unto you, expect ye be *converted*, and become as little children, ye shall not enter into the kingdom of heaven." Mat. 18 chap. 3, v. It is thus only that "Zion shall be redeemed with judgment, and her *converts* with righteousness," Is. 1 chap. 27, v. According to the Bible, therefore, it is not strictly correct to call those *converts*, who renounce Judaism, Mohammedanism, or Heathenism, and embrace Christianity by Baptism: their proper name is Proselytes of the covenant, as they were called in the old Testament Church. They become *converts*, when it has pleased God to turn their hearts from sin. "Unto you first, (to the Jew first and also to the Gentile,) God having raised up His Son Jesus, sent Him to bless you in *turning* away every one of you from his iniquities. Acts, 3 chap. 26, v. Wherefore I am bold to assert that conversion completes the Christian; for this is the sacred canon,

1. Conviction of sin.
2. Confession of sin.
3. Contrition for sin.
4. Conversion from sin.

Once more the term "regeneration," as I have before observed, is used only *once* throughout scripture, and there it is *baptismal* regeneration: "He saved us by the *washing* of regeneration and renewing of the Holy Ghost;" Tit. 3 chap. 5, v. Now join it with the new birth, of which our Saviour speaks, John, 3 chap. 5, v. "Verily, verily, I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God." Join, I say, these two texts together, and how do they run? Thus: Except a man be born of water, by the washing of regeneration—and of the Spirit, by renewing of the Holy Ghost, he cannot enter into the kingdom of God. As the Baptists, however, cannot see this scriptural and beautiful distinction of the two terms, it would be wise in them, at all events, to say, Except a man be born by baptismal and *spiritual* regeneration. After baptism, never let them fail to use their favourite term "regeneration," without the adjective "*spiritual*," if they will attach a higher meaning to it than they are warranted by Scripture, and will make it equivalent to the true term "conversion." Then they would not be so inconsistent with themselves, for they could say of their back-sliding brethren, They have not yet been *spiritually* baptized into Christ, they have not yet been renewed by the Holy Ghost, and become as little children, "for of such is the kingdom of heaven." Mat. 19 chap. 14, v. But *we* prefer our Saviour's sweet expression, and say, Except ye be *converted*. Alas! how have the Baptists "followed too much the devices and desires of their own hearts: how

have they offended against God's holy laws: how have they left undone those things, which they ought to have done; and done those things, which they ought not to have done." For how many thousand children, "Nazarites unto God from the womb," have they left unbaptized!—and how many grown up persons have they dipped, that "it might happen unto them according to the proverb, The dog is turned to his own vomit again; and the sow, that was washed, to her wallowing in the mire." 2 Pet. 2 chap. 22, v. You, my dear Soldiers, for whose sake I have chiefly penned this Address, by way of caution, lest you should be tempted to forsake the good old path, are but too well aware of this melancholy fact. Heed not, therefore, these Sectarians, though they may tell you that if you die in our communion, you will die *with a lie in your right hand*. Verily this is thunder—but, if you go not astray, it will pass harmless over your heads, and only leave a refreshing shower behind it.

## CHAPTER 2.

### OF THE SINFULNESS OF RE-BAPTIZATION.

Such an anathematizing sect are the Baptists that their distinguishing doctrine is the *invalidity of Infant-baptism*, and the *re-baptization* of all who wish to be admitted into their communion. And we may easily conceive that this new doctrine would, for a time, prove highly injurious to unstable minds, and prepare them for receiving any doctrine, ever so absurd, that came to them recommended by novelty. After all, however, it is not perhaps necessary to seek so deep for the cause of that success which attends their preaching, or rather their ravings: since we have seen the same kind of epidemical madness burst forth in every

state of society, whilst we are as unacquainted with the cause, as we are in general with the origin of a dysentery or a fever. Besides, the opinions, which some of them publicly avow, are just such as would attract the attention of the ignorant; viz. that Infant-baptism was an invention of the Devil,—that the true church of Christ, of which they considered themselves as the constituent members, ought to be exempt from all sin,—that all things ought to be in common among them, and that there should be no taxes,—that every Christian has a right to preach,—and that there is no use whatever for civil magistrates in the kingdom of Christ. These are their real tenets; but they disguise them in their weakness. Only let them once increase upon us, and see the mischief they would do us for the moment—but the end would be their own ruin. For it has been tried once, it has become an historical fact. John Matthias, a *baker* of Haerlem, preached the above doctrines in Munster, a city of Westphalia. Emboldened by success, he secretly called in his associates from the country, and seized on the arsenal in the night-time; and running thro' the streets, accompanied with John Boccold, a journeyman *tailor*, with drawn swords and frantic howlings, they cried out alternately, “Repent, and be baptized;” and “Depart, ye ungodly.” The citizens fled in confusion, and left him in possession of the city: when he immediately set about establishing a new constitution. Having finished his plan of reformation, he dignified Munster with the name of mount Zion! and invited the faithful to repair from all quarters, that they might issue from thence to subdue the sinful nations. In the mean time, the *Bishop* of Munster, having collected a considerable army, advanced to besiege the town. Matthias sallied out to meet him, and having

attacked one quarter of the camp, he forced it with great slaughter, and returned to the city loaded with glory and spoil. Intoxicated with this success he appeared next day brandishing a spear, and declaring, that, like Gideon, he would, with a handful of men, smite the ungodly. He chose thirty persons to accompany him in this wild enterprize, who, rushing on the enemy, were cut off to a man! See Robertson's Charles V. Book 5. Thus they gathered themselves together against Israel, to their own destruction, and made Munster a Christian *Armageddon*!

“But admitting for a moment, that *Infant-Baptism* is unscriptural; yet, do the Scriptures authorize those, who have been baptized in their infancy to be re-baptized, when they become *adults*?

As a solution to this question, I quote the following from a valuable Pamphlet by Dr. Lathrop, of America.

—“It is agreed on both sides, that baptism is not to be repeated. If, then, our baptism is valid, a repetition of it is contrary to the will of God. In the baptism of an infant, there is an application of water in the name of the Trinity, as well as in the baptism of an adult. If this baptism be not valid, it is *only* because the subject had not faith, and did not actually consent to the baptismal obligations. Now, if the baptism of an infant is a nullity, for want of these qualifications, the want of them will equally nullify an adult baptism; but yet, I presume, none of our brethren will carry the matter this length. Let us put a case, (and such a one as doubtless sometimes happens). An adult person makes a profession of faith and obedience, and is baptized. It soon appears, from the wickedness of his life, and the corruptness of his princi-

ples, that he had no faith in any rational sense, and never consented to the baptismal obligations ; but was influenced only by carnal views. The man afterwards comes to repentance, confesses his hypocrisy in this affair, and owns he had no religious views in the whole transaction. He now gives satisfactory proofs that he is become a real penitent and believer. Ought this person to be re-baptized ? Every one will say, No: because he has been baptized ; and his baptism will save him, as he has now the answer of a good conscience toward God. When Simon the sorcerer, who had been baptized by Philip, discovered the vile hypocrisy of his heart, Peter directs him to *repent*, that his sin might be forgiven ; but says nothing of his being baptized again ; whereas he says to the unbaptized Jews, *Repent, and be baptized for the remission of sins*. But there is just the same reason why this hypocrite should be baptized again, upon his repentance, as why the *infant* should ; because he no more had faith before baptism, and no more consented to any religious obligation when he was baptized, than an infant. If a profession of repentance is all that is necessary to our receiving this baptized hypocrite, a profession of faith and obedience, at adult age, is all that is necessary to our receiving one baptized in childhood. So that *re-baptization* is *unwarrantable and sinful, even upon the principles of our brethren themselves ; and much more in supposition of infants' right to baptism.*—p. 93.

How, then, must we look upon those, whose parents, (acknowledging the true doctrine of *Infant* baptism for the remission of sins,) caused them to be christened, once and for ever ; and who have since, against their parents' faith, laid the same foundation over again for themselves ? We can behold them in no other light than as

**Schismatics.** For what is *schism* but a separation from the society of the church for *external* things? "Now ye are the body of Christ, and members in particular, and there should be no *schism* in the body; but the members should have the same care one for another." 1 Cor. 12 chap. 25, 27 v. Which care the Baptists have not : otherwise they would still cling to their mother-church, and apply to her for a remedy for their doubts. And if their doubts proved to be such as she could not remove from their scrupulous minds, if they be mere questions about not being dipped, (which however was their parents' ordering, not the church's) let them solicit from her hands what in that case is admissible. viz. *Hypothetical Baptism*; administered with this formula ; " If thou art not already baptized, N. I baptize thee, in the name of the Father, and of the Son, and of the Holy Ghost. Amen." See Directions at the end of the Ministration of Private Baptism, Common Prayer. Or, *rather*, let them seek *Confirmation*, that solemn, ancient, and laudable custom in the Church of God, continued from the Apostles' times—that all Bishops should lay their hands upon children baptized, and instructed in the Catechism of the Christian religion, praying over them, and blessing them ; when they may themselves, with their own mouth and consent, openly before the Church, ratify and confirm their baptismal vow or covenant; and also promise that, by the grace of God, they will evermore endeavour themselves faithfully to observe such things as they by their own confession, have assented unto. And verily, as they do in England, so should they do in India, travel miles and miles, to obtain this heavenly boon—Episcopal Confirmation.

Therefore, leaving the principles of the doctrine of Christ, let us (who have once received baptism,)

*go on unto perfection ; not laying again the foundation of repentance from dead works. and of faith towards God, and of the doctrine of baptisms. And this will we do, if God permit."* Heb. 6 chap. 1, 2, 3, v.

### CHAPTER 3.

#### OF INFANT BAPTISM.

It is written, Eph. 4 chap. 4, 5, v. " There is one body and one spirit, even as ye are called in one hope of your calling ; one Lord, one faith, *One Baptism* : and the sound Christian rehearseth with perfect safety those suffrages of his creed— " And I believe one Catholic and Apostolic church ; I acknowledge *one baptism* for the remission of sins. Amen." Now this one baptism is Infant baptism, which has been the uniform practice of the Holy Catholic Church throughout all the ages of Christendom.

It is true indeed that the primitive Christians could not have been baptized when infants ; for Christianity did not then exist. But when they embraced Christianity, their families were always baptized with them, as you can easily discover by reading the Acts of the Apostles. And the Missionaries of our Church, according to the Apostolical discipline, never baptize adults, in these or other Heathen nations, without their children. I beg leave to add, saith Bromfield, that Origen speaks of Infant baptism having been ordered by the Apostles. Forty years after Origen, Fidus, a Bishop, sent to Cyprian and sixty other Bishops, to know whether the baptism of a child must not be always on the 8th day after his birth, because circumcision was so. They answer, the child may, and *must* be, baptized sooner if there is danger of death, and speak of the refusal of it as hurtful to



the soul's health. Justin Martyr wrote 90 years after St. Matthew, and he asserts that there were many persons, then 70 and 80 years of age, who had been made the disciples of Christ when infants—they must have been baptized in the days of the Apostles. Who, saith Pelagius, is so ignorant of what is read in the gospel as to hinder infants being baptized and born again in Christ? When it was said of St. Paul that "he taught all the Jews which were among the Gentiles to forsake Moses, saying that they ought not to *circumcise* their children," it was understood that he taught them to follow Christ instead, and to *baptize* their children. In short there is every reason in scripture for including children, under the Christian dispensation, in those corresponding rites which they enjoyed under the Jewish law. When Abraham was circumcised, he and all his house, both old and young, were circumcised with him, and adult circumcision at once ceased with the family of the faithful. Now it is precisely the same with regard to *baptism*: and "where is the wise? where is the scribe? where is the disputer of this world," that can conscientiously gainsay this analogy? *Faith*, saith St. Paul, cometh by hearing, and hearing by the word of God. "And how shall they believe in Him, of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent?" "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you. He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned." Such is Christ's direction—"To the one we are the savour of death unto death; and to the other the savour of life unto life," 2 Cor. 2

chap. 16, v. And when Lydia was baptized, her household was baptized with her, and adult baptism at once ceased in her family ; for the children of one believing parent, as I have before observed, are reckoned holy, and meet subjects for this sacrament, and even servants are to be baptized upon the same trust. Parents and Masters are the divinely-appointed guardians of the faith of their respective households—and woe be unto those who neglect to teach them the faith, whether they will hear, or whether they will forbear. For God alone can give the increase, and they must wait for it in His own good time.

Wherefore, let no man whisper to you any strange doctrines. This the Church always had, always held; this she received from our fathers, and this she holds constantly to the end. And “*Quicumque parvulos, ab uteris matrum, baptizandos negat, anathema sit,*” saith the Council of Milevis : and that Council is confirmed by the fourth and sixth General Councils. Indeed, children are much more entitled, according to scripture, to be baptizsd, than women are to receive the Lord’s Supper : and, if we followed the letter instead of the spirit of it, no female would be admitted to the holy table, for want of an express warrant & instance. But that, which God alloweth to the husband in the gospel-covenant, He alloweth to the wife; and what He alloweth to either or both, He alloweth to their children. “The dictates of nature,” says Buck, “in parental feelings ; the verdict of reason in favor of their privileges, the language of prophecy respecting the children of the gospel-church ; the evidence of children being sharers of the seals of grace, in common with their parents for the space of 4600 years, all concur in favour of the pedobaptist opinion.” And “surely, saith Bishop Heber of blessed memory, the more

we examine it, the more reasonable does the practice appear, as a seal of past mercies, as an engagement to future duties, as an admission to the external means of grace, which the church can in this world supply, as a solemn petition to the Almighty, that His blessing may render those outward means effectual! Suffer, then, the little children to come to Christ, and forbid them not, for of such is the kingdom of Heaven!"

How strange it is that the Baptists will not admit that circumcision was a seal of grace at all, when the Jews would have fain excluded the converted Gentiles, (who were baptized,) from all hopes of salvation, unless also they were circumcised, believing circumcision to be the greatest seal of the two! For we read, "And certain men, which came down from Judea, taught the brethren, and said, Except ye be circumcised, after the manner of Moses, ye cannot be *saved*." Acts, 15 chap. 1 v. But, please God, the time will now soon arrive, when the Jews, the natural branches, will be again ingrafted into "the olive-tree:" then must these Sectarians be obliged to acknowledge the identity of the old and new seal of the gospel-covenant, and join our church,—or "judge themselves unworthy of everlasting life." And

How still more strange that the Baptists object to the holy rite on account of the *unconsciousness* of children, when Moses commanded the elders of Israel, saying; "Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God and observe to do all the words of this law: and that their *children which have not known any thing* (of the covenant of the Lord,) may hear and learn to fear the Lord your God." Deut. 31

chap. 9, 10, 11, 12, 13, v. And when Jehovah Himself hath set us the example to enter into solemn engagements for good unto the infant, before it shall have knowledge to cry, "My father, and my mother;" and takes to Himself faithful witnesses to record it! See Isaiah, 8 chap. 1, 2, 3, v.

Here let me plainly state what Baptism really is according to Scripture.—It is, then, that Sacrament which is not only the symbol and seal, but the channel and organ of that inward and spiritual grace, of which it is in a strict sense the outward and visible sign; and it is considered as the commencement of a new period, as an æra of the religious life, from whence the Christian dates a new state of existence, carrying with it new privileges, capacities of action, and expectations; or in other words, a *state of salvation*. Well, therefore, doth our church teach her infant-disciples to repeat, as soon as possible, each of them, And I heartily thank our Heavenly Father, that He hath called me to this *state of salvation*, through Jesus Christ our Lord. And I pray unto God to give me His grace, that I may continue in the same unto my life's end.

Oh! then, let us revere the blessed sacrament of Infant Baptism; and let us with confidence and joy engraft our little ones on the olive-tree, that they may grow "like the olive branches round about our table. Lo! thus shall the man be blessed that feareth the Lord." Then if any of them should by an inscrutable providence be appointed to die eternally, (but we have no such fear,) they would at least wither and die on the parent-stock, and not as the Gentiles or wild olive-branches; and their souls would not be required at our hands: nay, we could comfort ourselves with this reflection,

"What could have been done more than I have not done?" My household, and all mine have been baptized and taught to obey the Saviour, according to the Apostolical discipline. "Every branch in Him that beareth not fruit, the Father taketh away; and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit. St. John, 15 chap. 2 v.

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## CHAPTER 4.

### OF THE DUTIES ARISING FROM INFANT BAPTISM.

I hope that what I have advanced in the three foregoing Chapters will convince you that there is but *one* baptism among professing Christians, viz. Infant baptism: and that Adult baptism (saving in planting the gospel in Heathen countries,) is unscriptural, as well as *Re*-baptization. So that those, who follow either of the two last custom, must follow them out of opposition to what is good and established, more than for any reasonable cause. Their separation from their national church is, therefore, condemnable, whose peace and unity they are guilty of disturbing. They cause the name of God and His doctrine to be blasphemed by the Enquiring Gentiles, among whom we sojourn, who are often heard exclaiming, Behold, these good Christians cannot agree among themselves, they split, and no one can explain why, or wherefore; and they think to make proselytes of us. But for them, "the word of the Lord would have free course, and be the more glorified."

Before I begin to speak of your duty as regards your own Baptism, let me first show you more fully the difference between Baptism and Conversion, or Regeneration and the New Birth.

Now St. Paul's comparison of Christ and the Church to a husband and his wife most clearly illustrates the peculiar and all-important doctrine of *regeneration*. He tells us how Christ loved the Church as His spouse, and gave Himself for it, that He might sanctify and cleanse it with the washing of water (baptism,) by the word; that He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. 5 chap. So that God has consecrated the state of matrimony to such an excellent mystery, that in it is signified and represented the spiritual marriage and unity betwixt Christ and His Church; "whose people shall be willing in the day of His power, in the beauties of holiness, from the womb of the morning." And as St. Peter saith, so ought we, "Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy hath begotten us again unto a lively hope, through Jesus Christ our Lord. Hence you see that as generation precedes the natural life, so regeneration precedes the spiritual life. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." And as "the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." John, 3 chap. 6, 7, 8, v. For to be the people of God (saith the pious Baxter,) without regeneration is as impossible as to be the children of men without generation. Now the waters of Baptism *regenerate*, by transplanting us out of the state of nature into the state of grace, by placing us in a capacity of working out our salvation, and giving the first impulse to the divine and spiritual life; which,

when it is fully developed, becomes the New Birth. Regeneration is the *embryo* state of the children of God; and "the children may come to the birth, and there may not be strength to bring forth." Is. 37 chap. 3, v. Wherefore, let every one, that is baptized, and "nameth the name of Christ, depart from iniquity;" let him repent and be converted, by dying unto sin and living again unto righteousness: or else, be it unto them according to the prophet, "let every one of them pass away, like the *untimely birth* of a woman: Ps. 58, 8, v. or as Job said regarding himself, "be as an hidden untimely birth; as infants which never saw light." 3. chap. 16, v. It is thus, that all impenitent and unconverted Christians die of themselves, and resemble only so many abortions in the church, that are doomed to destruction—who "have indeed a name that they live, but are dead." Rev. 3 chap. 1, v. "For they are not all Israel, which are of Israel: neither because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called." Rom. 9 chap. 6, 7, v.

1. What, then, is the duty of Adults as regards their own Baptism?

Ye, who were baptized in your infancy, and are now come to years of discretion, must know that you are still supposed by Scripture to be in a state of regeneration, or embryos only, until you have experienced *conversion*, or a death unto sin and a new birth unto righteousness, or such renewing of the Holy Ghost, as makes you new creatures, by effectually turning you from sin unto holiness, which chiefly is brought to pass through the ministry of the word. Even as St. Paul told the Galatians, "My little children, of whom I travail in birth again, until Christ be formed in you." It is

thus only that our blessed Lord, through the instrumentality of the stewards of His mysteries, "shall see His seed—shall see of the *travail* of His soul; and shall be satisfied." "Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? Or shall a nation be *born* at once? for as soon as Zion *travailed*, she brought forth her children." Is. 53 and 66 chap.

As, therefore, you are already regenerated by baptism, it is your bounden duty to do the whole gospel, to act up to its precepts, as children of the light and of the promise, and to go on unto perfection, by a daily renewing of the inner man and by new obedience, until Christ be formed in you, and the same mind be in you which was in Him: "remembering always that Baptism representeth unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that as He died, and rose again for us; so should we, who are baptized, die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living." And such of you, as have been thus happily *converted*, and have obeyed from the heart that *form* (or mould,) of doctrine, into which ye were delivered or cast at your Baptism, ought to thank God for it, and give Him all the glory. Rom. 6 chap. 17, v.

For *remember*, "the foundation of God standeth sure, having this seal, *The Lord knoweth them that are His*. And let every one, that nameth the name of Christ, depart from iniquity. But in a great house, (like Christ's visible Church,) there are not only vessels of gold and silver, but also of wood and of earth, and some to honour, and some to dishonour. If a man therefore purge himself



from these (latter, the vessels of wrath fitted to destruction,) he shall be a vessel unto honour, sanctified, and meet for His Master's use; and prepared unto every good work—even a vessel of mercy, which God had prepared unto glory. 2 Tim. 2 chap. Rom. 9 chap. There is a sacredness upon the persons of all that are Christened; and for them to prostitute themselves to any lust is a greater profanation than that of which Belshazzar was guilty, when he desecrated the holy vessels of the Temple.

2. And what is the duty of Adults as regards their Children?

You must dedicate and set them apart by Baptism, as vessels of the Temple, for our Lord's especial use and service; even as ye yourselves have been so consecrated to the Lord. You must make them clean by the laver of regeneration, and keep them clean, while under your charge, in co-operation with God's Holy Spirit. Go, then, ye Christian parents, and if ye be Abraham's seed, follow Abraham's example: First, by doing the works of Abraham yourselves; Secondly, by baptizing your children, as Abraham circumcised his; And, thirdly, by *commanding* your children and your household, so that they *keep* the way of the Lord. Nor should the remembrance of the milder Christian Sacrament lose its influence on our faith and practice—gratitude should stir up our wills that we may the more plenteously bring forth the fruit of good works: for,

Abrah'm believ'd the promis'd grace,  
And gave his sons to God;  
But water seals the blessing now,  
Which erst was seal'd by blood.

WATTS.

of the Maronite Church declares that, it is certain by *God's word*, that children, which are baptized, dying before they commit actual sin, are undoubtedly saved. But she fears for the spiritual welfare of children, born of Christian parents, but not baptized, and taken into covenant with their God; and considers that God will not hold the parents guiltless. For when Moses' child remained uncircumcised, the Lord sought not to kill the child, but Moses, the father, who should have circumcised him. Exod. 4 chap. 24, v. And Solomon, by the Spirit, saith; "Thou shalt beat a child with the rod, and shalt deliver his soul from hell." Prov. 23 chap. 14, v. So that, for aught we can know, even children may have a power given them to resist or comply with the saving grace of God, imparted to them at their baptism, through the prayers of their parents and the church, which produces conversion, and ends in the salvation of all who are thus constrained to good, as twigs that are bent. How great, therefore, is the responsibility of *believing* parents! In what an awful dilemma are they placed, through their misunderstanding the Scriptures! How inscrutable and fearful is their situation! I tremble, yes. I tremble for the father more especially: for it is he that sinneth! The tenor of the Scriptures is plainly this: Baptism is necessary, at all events, to the salvation of all born of Christian parents; whether it be unto salvation for children, or unto the grace of repentance and conversion for adults, "when the times of refreshing, and confirming the churches, shall come from the presence of the Lord," and the strengthening of our souls by the reception of the Sacrament of the Lord's Supper.

So that our 27th. Article of Religion is most sound and orthodox; The Baptism of young chil-

dren is in any wise to be retained in the church, as most agreeable with the Institution of Christ—and the Rubric before the Order for the Burial of the Dead in our Common Prayer Book rightly directs, That the Office ensuing is not to be used for any that die unbaptized, i. e. of course after they are 8 days old, when they ought to be initiated into the church, as they would have been, if they had belonged to the Jewish dispensation: but not before the 8th day; because the mother is considered unclean 7 days, and the child by touching her partaking of the same misfortune, was not till then fit to be admitted into covenant. Lev. 12 chap. 2, 3, v.

## CHAPTER 5.

### OF JOHN THE BAPTIST AND CHRIST,

We shall obtain a clearer view of the *scripturalness and validity* of Infant Baptism, if we consider the following points; viz.

1. The difference between John the Baptist's and Christ's Baptism.

2. Why John was emphatically called the Baptist.

3. Why the Baptist was not baptized himself. And,

4. Why Christ was both circumcised and baptized.

1. Now the difference between the two baptisms is manifest enough, and obviously set forth by their respective Authors. John says, "I indeed baptize you with water unto repentance; but He that cometh after me, is mightier than I, whose shoes I am not worthy to bear: He shall baptize

you with the Holy Ghost and with fire." "I am not the Christ, but I am sent before Him." "He must increase, but I must decrease." And Christ testifieth of him thus, "among those that are born of women, there is not a greater prophet than John the Baptist." And why? because he pointed out Christ more clearly than all who went before him. The ancient prophets beheld Christ afar off, but John saw Him face to face. They prophesied of Him: he pointed at Him, saying, This is He. Yet he that is least in the kingdom of God, or Church of Christ, is greater than he, knowing Christ perfectly, and preaching Him perfectly, which John could not do, not having witnessed the death and glorious resurrection of Christ. The disciples of John, like Apollos, when as yet he knew "only the baptism of John," believed in Christ to come; the disciples of Jesus, like Apollos, after "Aquila and Priscilla had expounded unto him the way of God more perfectly," believed in Christ as already come, and were baptized into Christ: the Sacrament, however, sealed unto both the remission of sins. Yet it being essential to Christian baptism to baptize in the name of the Father, and of the Son, and of the Holy Ghost, and thereby profess ourselves to be *buried* and *risen* with Christ, and John's baptism necessarily falling short of this main part, his disciples were afterwards baptized in the name of the Lord Jesus, that is, in the name of the Father, Son, and Holy Ghost. As, therefore, the Baptists profess Christian baptism, they mis-cel themselves: for all the Baptist's disciples became Christ's, as soon as he had convinced them that Christ was the Messiah, saying unto them, Behold the Lamb of God, that taketh away the sins of the world; and thenceforward followed Jesus. But your Church, my Brethren, bears a

true name, which is, The Apostolic Church, as founded by Peter and the rest of the Apostles, and not by John, whose course, though he announced the Sun of Righteousness, the Light of men, was as brief, as it was brilliant, like the morning star.

2. John was emphatically called the Baptist, because, as St. Paul assures us, he "baptized with the baptism of repentance, saying unto the people, that they should believe on Him, which should come after him, that is, on Christ Jesus." Those whom he made his proselytes, he initiated into this new Institution of life by Baptism—a rite indeed made use of by the Jews, but never before St. John's mission, to figure out to them repentance and remission of sins, in lieu of Circumcision. Besides, he had the great honor to baptize his *Saviour*; which, though he modestly declined, (knowing that he was only a servant sent to prepare the way of his Lord, and that he needed it himself,) he yet performed, when the Lord enjoined it; and it was accompanied with a miraculous attestation from heaven—the whole Trinity was manifested, which is the essence of Christian baptism.

3. John the Baptist was not baptized himself, evidently for these two reasons: First, because he had, when an infant, the rite of circumcision performed on him, after the manner of Moses, which was Israel's "baptism unto Moses in the cloud and the Red sea;" 1 Cor. 10 chap. 2, v. Secondly, and chiefly, because *his* being baptized would have rendered null and void every circumcision that had been performed down from Abraham's time, the father of it, until his own: "Moses therefore gave unto the Jews *circumcision*, not because it is of Moses,

but of the fathers; and the prophets and the law were until John," are the words of Jesus Christ Himself. But when there was to be no more distinction betwixt the children of Abraham and other people, and no one land more peculiarized than another, but of every land and nation he that feareth God, and worketh righteousness, was to be accepted of Him, that badge of appropriation, and seal of singularity became unnecessary, and was superseded by the Christian one.

4. But why was our Saviour both circumcised and baptized? Evidently that "He might fulfil all righteousness," as He Himself declared, though He was holy and without sin: that is, that He might thereby be esteemed the Son of Abraham, and be the better qualified to do good among His countrymen the Jews, by bearing this mark of distinction, which they so much valued as to despise those that wanted it; and that He might fulfil the whole law; and show that He came to bear the punishment due to our sins, and to expiate them with His blood. But, above all, that He might satisfy all true Israelites that He had sanctified the blood of circumcision to the mystical washing away of their sin; for "I say, (writes St. Paul,) that Jesus Christ was a Minister of circumcision for the truth of God to confirm the promises made unto the fathers." Rom. 15 chap. 8, v. Thus by circumcision He declared Himself the Head of the Jewish Church. Wherefore also He was baptized, that He might sanctify the water of baptism to the mystical washing away of sin in Christians—in all who rightly receive this sacrament; as it is written, "Now when all the people were baptized, it came to pass, that Jesus also, being baptized, and praying, the heaven was opened, and the *Holy Ghost* descended," who sanctifieth all the elect people of God.

Trace this beautiful and important connection between the Jewish and Christian Church, as St. Stephen leads the way, and St. Paul follows him, until Christ "took on Him the seed of Abraham." Heb. 2 chap. 16, v. "And God gave Abraham the covenant of circumcision: and so Abraham begot Isaac, and circumcised him the 8th day; and Isaac begot Jacob:" thus St. Stephen reciteth Israel's history, going on "unto the days of David." Acts, 7 chap. "Of this man's seed hath God," says St. Paul, Acts, 13 chap. "according to His promise, raised unto Israel a Saviour, Jesus; when John had first preached before His coming the baptism of repentance to all the people of Israel. And as John fulfilled his course, he said, whom think ye that I am? I am not He. But, behold, there cometh One after me, whose shoes of His feet I am not worthy to loose. Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent." "For as many of you as have been baptized into Christ, have put on Christ. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3 chap.

## CHAPTER 6.

### OF THE RELATIVE STATE OF MANKIND AS REGARDS BAPTISM.

Now let us consider the relative situation, in which baptism and non-baptism places mankind one with another; and then we shall ascertain in what light, or, rather, by what name we must call the Baptists. I have already mentioned in my 1st Chap. 7, 8, p. the temporal disadvan-

tags, under which they, that are not baptized, labour in every country, where the Holy Catholic religion is established; For there is no national religion, that does not hold with Infant Baptism. So that if you will not hearken to obey the truth as it is in Jesus, and to bring your children to Him by holy baptism, your church must look upon them as Gentiles, or Heathens! They are not *Jews*, for your male children have not been circumcised to betoken your expectation of a Messiah on their behalf, neither are they *Christians* for neither male nor female have been baptized, to betoken a Messiah already come on their behalf. As, there ore, the world consists only of these three classes, according to the Bible, viz. of *Jews*, *Christians*, and *Gentiles*; it is evident that your children must be numbered with the last, "*Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands,*"—or "*mutatis mutandis,*" who are called *Unbaptism* by that which is called the *Baptism*, or *Circumcision* made without hands,—who are now without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world," Eph. 2 chap. 11, 12, v. Col. 2 chap. 11, 12, v.

Do not suppose, however, that I would have your children *now* made *Jews*, because they are not made *Christians*. They had better continue *Gentiles*, or *Heathens*. Because, after circumcision was abolished by means of our blessed Saviour's crucifixion, burial, and resurrection, the use of it, as *necessary to salvation*, became wicked and damnable; inasmuch as it implied that the true Messiah had not made satisfaction



for sin, and was a practical rejection of Him and His atonement.

Neither suppose, while I am thus urging upon you the necessity, which the Scripture imposes on you to bring *your* children to Christ's holy baptism, that I would baptize the children of unbelievers, unless perhaps they were dying. For their parents would seek to effect their apostacy; it would be a profanation of the gospel-covenant. But the baptism of *your* children, my Christian Brethren, is their unalienable right, a sacrament or oath, by which you are bound "to bring them up in the nurture and admonition of the Lord," "before they shall know to refuse the evil, and choose the good," and they are bound, as soon as they shall know to do so, to respect its obligations, as they value their own everlasting welfare. It is that instrument, ordained by Christ Himself, whereby they have been brought out of a state of nature into a state of grace, and if they duly improve it, and, with the Divine blessing, they grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ, they become God's elect people, and are chosen to eternal life.

We conclude, therefore, that the proper name of these Sectarians would be, according to Scripture, twofold: viz. Proselytes of the covenant, or Proselytes of the gate, the circumcised or uncircumcised, the baptized or unbaptized. This exactly defines what they are. And whenever they are baptized, be it ever so soon or late, if they are duly and lawfully baptized, they become members of the Holy Catholic Church.

## CHAPTER 7.

### OF THE MODE OF ADMINISTERING BAPTISM.

As for the *mode* of administering—this question hardly deserves notice. It is merely the *outward* form, and signifies little, whether it be performed by immersion or affusion: the Holy Spirit alone, which is then invoked, can give it efficacy. Faith is confirmed, and grace increased by virtue of prayer unto God. Your church, consequently, most properly directs that the Priest shall either dip the subject in water, or pour water upon it. But “I will have mercy, and not sacrifice,” saith the benevolent Son of God. He takes the will for the deed, when the subject is weakly or sick, and not able to bear immersion with safety. At all events the Clergy are not to be blamed here: for it is not left to them to decide which way shall be adopted on the occasion, but to the wishes of the parents. I, for my part, am ready to administer either way, according to mine office: and so, I am well persuaded, are all my fellow-labourers in the Lord’s Vineyard.

But I am bold to maintain that the Baptists are again in error, as to their *mode* of baptizing. Indeed neither we, nor they, strictly conform in my opinion to the Apostolical mode: but we are not careful about *forms*, and we know *how* to baptize, according to the letter, if we thought it absolutely necessary. But the Baptists err, not knowing the (Greek) Scriptures. The strict mode is for the subject to go down, or be taken down into the water between knee and ankle deep, and for the minister to stand on the bank, and take and pour water on the head, so that it should fall down and sprinkle the whole body. The prepq-

sition "out of," only means "from," the water: "And Jesus when He was baptized went up straightway out of. (or from,) the water;" "And when they, (Philip and the Eunuch,) came up out of, (or from,) the water." For the term "*apogee*" does not mean out of, but *from* the earth; and the word *eccentric* does not mean out of, but *from* the centre. Now "apo," and "ec," are the two Greek prepositions before the substantive "water." Neither, when it is said that Philip and the Eunuch went down *into* the water, does it mean that they *plunged* themselves into it, but only that they both went down from the chariot *to* the water: for otherwise Zenophon makes the young Cyrus alight from his chariot *into* the plain, or solid earth: for both Zenophon and St. Luke use the same preposition, "eis."

I regret, therefore, this mis-translation of the original term; for immaterial as it at first appears, it has misled the Baptists. And where one error prevails, many more are generally to be found, if that one error is to be supported, which is the case with the Sect in question. For if they *dip* their candidates at all, they must dip them three several times, to render their baptism literally correct; for (says Ayliffe,) "*the person to be baptized may be dipped in water, and such an immersion or dipping ought to be made thrice, according to the canon. All their baptisms therefore are invalid,* where this canon has not been adhered to. In that passage of Scripture where it is said that our Saviour dipped the sop which He gave to Judas, John, 13 chap. 2, 6, v. the verb "bapto" is used, not "baptizo." And why? because "bapto" means to dip *once*, whereas "baptizo" means to wash *several times*. Hence, when Naaman dipped himself seven times,

in Jordan, 2 Kings, 5 chap. 4, v. the verb "baptizo," and not "bapto" is used in the Septuagint. To dip and to baptize differ from each other, as much as the singular number differs from the plural number in Grammar. So that this good Sect must here again be nullified by their wrong name; as I have before showed, supposing they so called themselves from John the Baptist. On every account they bear a wrong name.

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## CHAPTER 8.

### OF THE QUALIFICATION OF PROSELYTES OF THE COVENANT.

Now the Rubric, before the Ministration of Baptism to such as are of riper years, and able to answer for themselves, runs thus: When any such persons as are of riper years are to be baptized, timely notice shall be given to the Bishop, or whom he shall appoint for that purpose, a *week* before at the least, by the parents, or some other discreet persons; that so due care may be taken for their examination, whether they be sufficiently instructed in the principles of the Christian religion; and that they may be exhorted to prepare themselves with prayers and fastings for the receiving of this holy Sacrament. And the Rubric, at the end of this office, admonishes the parties thus: It is expedient that every person thus baptized should be confirmed by the Bishop, *so soon* after his baptism *as conveniently* may be; that so he may be admitted to the holy Communion. So that, since there is no time to be lost between the Baptism and Confirmation of an Adult, it is obvious that the qualification which is required in Adults in order to their

Baptism is the same as is required in us, who have been baptized in infancy, in order to our Confirmation. And what is this qualification? You will find it distinctly laid down in the Rubric, at the end of the Church Catechism, 3rd par. viz. *So soon as children are come to a competent age, and can say in their mother tongue the Creed, the Lord's Prayer, and the ten Commandments; and also can answer to the other Questions of this short Catechism; they shall be brought to the Bishop. And every one shall have a God-father, or God-mother, as a witness of their Confirmation.*

The query, therefore, of a Missionary in the Christian Intelligencer No. 10, October, 1834—vol. 4. What is required of Adult persons, Hindoos and Musselmans, in order to their being admitted to the rite of Christian Baptism, is definitively and decisively answered by our Church. She, however, is not so rigorous, as a Missionary appears to have been, in exacting from the candidates from three to twelve months' probation, but only a *week*, or so, which she considers time enough for her Ministers to satisfy themselves as to the *qualification* of the Applicants—the God-parent, or witness, being held responsible for their future walk of faith, according to their *profession*. But as his opinion coincides with my own so nearly in all other respects, I shall here transcribe what he has said upon the subject.

The church of God on earth is evidently in a state of adoption. The first form of this church state was the Jewish nation, as a body separated from the rest of the world. They were a people in covenant with God—"Israelites to whom pertained the adoption," &c. Rom. ix. 4, 5. That is, they were taken out of the mass of the fallen family, and, by covenant, brought under obligations to

certain laws which God commanded to be observed, and to the performance of which, the church as a body, and every member in particular, stood pledged—"all the words, which the Lord hath said, will we do." Ex. xxiv, 3.

The door of entrance into the Jewish church state was circumcision. Gen. xvii. 1—14. But what qualifications were necessary? I conceive it was a profession of faith and obedience, and that this was prospective. All who were circumcised became "debtors to do the whole law." (Gal. v. 3.) Proselytes were brought under the same obligation. (Ex. xii. 48, 49.) This covenant relation with God entailed on all, who thus entered into covenant, certain external privileges which were typical of spiritual blessings. 1 Cor. x. 1—4. This was the Old Testament church—a people chosen and separated from the rest of the world to the worship and service of the only living and true God. They were dedicated, sanctified, and set apart from the mass of the fallen creatures to be "holy unto Jehovah."

The Christian Church is the Jewish church continued, only extended and changing its external form. What circumcision was under the Jewish economy, such is baptism under the Christian. It is the door of entrance into the visible church of God. Col. ii. 11, 12; Gen. xvii. 7; Acts, ii. 39. See also Acts, iii. 25; Gal. iv. 14, 26—29, &c. The designs of the ordinance were evidently the same, and significant of the same, truths. Compare Deut. xxx. 6 and Mark i. 8; Rom. ii. 28, 29 and 1 Cor. xii. 13; Phil. iii. 3 and 1 Pet. iii. 21; Col. ii. 4 and Col. ii. 12. From these passages the significance and analogy of the ordinances are obvious. Both set forth the impurity of human

nature in its fallen state—the necessity of a divine change or regeneration—and the influence necessary to produce that change; both being a token, sign, or seal of the righteousness of faith.

The commission, given to the Apostles and first Missionaries of Christianity, throws much light on this view of the subject, Matt. xxviii. 19, 20,—“Go ye therefore and disciple (Greek) all nations, baptizing them, &c. By which I understand that they were to go forth preaching the Gospel, and to make disciples by administering the ordinance of baptism to such as professed repentance toward God and faith in Christ: in other words, to receive men into the church state on the *profession* of faith, and then to *teach* them “the way of God more perfectly,” or to instruct them in all things Christ commanded them. We have as much authority to refuse to teach as to refuse to baptize.

The practice of the apostles was uniformly such. “They that gladly received the word were baptized,” Acts ii. 41, &c. See also Acts viii. 12, 13, 36—38. We have often been told that saving faith must precede water baptism, but on what scriptural authority does such an assertion rest? In the multitudes that were baptized by the apostles, we no where read of any delay, and of no further catechizing than “Dost thou believe on the Son of God,” or what is equivalent to it. If we inquire into their attainments, we shall find them to be but small—they were at best full of prejudice—slow of apprehension—and very dark in their views of divine truth. I believe both the Hindoos and Moosulmans now generally know as much of God and of religion generally, exclusive of the peculiar truths of Christianity, as the Jew and the Heathen of that day. If, therefore, a Hindoo

comes to me professing repentance, by which I mean a change of mind with reference to all that is contrary to Christianity, renouncing idolatry, &c. and desiring to be further instructed in the way of which he has heard and knows something;—if with this profession, and expressing an entire approbation of what he already knows, a Hindoo comes to me and desires baptism, am I scripturally authorized to refuse him? Or, supposing the case of a Moosulman renouncing Muhummedanism, and professing to believe that Christ is the Son of God, am I not bound to baptize him on his *profession* of renouncing the one and embracing the other? It should be understood that, in most cases of this kind, further teaching, without the administration of the rite in question, by which they are at once cut off from their own people, is impossible.

Our Baptismal service lays a stress upon knowledge: so does the Bible—Preach the gospel, then baptize. “If ye know these things, happy are ye, if ye do them.” The knowledge of the Prayer Book is evidently the knowledge of the gospel—that Christ, the Son of God, came into the world to save sinners: but not a knowledge that extends to all the precepts and all the mysteries of Christianity. This is the edification, whereof baptism is the foundation, and which must come up through the teaching which our Lord mentioned, and apparently prescribed after baptism, teaching them, i. e. the baptized, to observe all things whatsoever I have commanded you.”

Here therefore I must again pronounce that the Baptists are wrong: for they insist upon a great deal more in their Candidates, and expect to find grace without giving the means of grace; for certainly baptism is a means—nay, the *first*



means of grace in Proselytes. We ourselves are also inclined too much that way, owing perhaps, to a bad and false precedent, lately set us in the East, by a Missionary of the Roman Church, who went to the opposite extreme, and lived to see and proclaim the evil of his own rashness.

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## CHAPTER 9.

### OF THE PRESUMPTION OF THE BAPTISTS.

Having entered into this interesting subject, farther than I at first intended, I am led to add a few words on the *presumption* of this Sect, which appears in their neglecting the due order of the Priesthood, and despising the established form of church government.

1. Their presumption in *taking upon themselves the office of Priest, as they do*. Indeed we cannot but condemn the practice of these Sectarians, and pronounce their baptism heterodox since their Ministers are not duly ordained. For who are they, who are commissioned "as the Ministers of Christ, and Stewards of the mysteries of God," but those, who, "being taken from among men, are *ordained* for men, in things pertaining to God:—an honour, that no man taketh to himself, but he that is called of God?" And who can ordain but the Bishops, who are the undoubted successors of the apostles, and "have a good report of them which are without," Tim. 1 Ep. 3 chap. 7, v.—that is, without the church, or the unbelieving Jews and Gentiles; however much they may have an evil report of them which are *within*, that is, within the church of professing Christians? Those, therefore, who

have received episcopal ordination, and those only, can rightly and duly administer the holy sacraments. Hence your church deems baptism and the Lord's Supper, when administered by *other* hands as incorrect and not pleasant to God; for as much as they have not been administered by those, whom He hath set apart or appointed to this sacred office. Among the Baptists, then, how is the dignity of the priesthood made light of! that holy and venerable priesthood, to which God has specially committed "the word of reconciliation, the glory of Christ, the work of the ministry." But, saith Jesus to the disciples whom He *sent forth*, "he that beareth you beareth Me; and he that despiseth you despiseth Me; and he, that despiseth me, despiseth Him that sent me."

2. The presumption of the Baptists in disregarding the governments, which God hath set in the Church, 1 Cor. 12 chap. 28, v. It was prophesied of the church, Isaiah, 49 chap. 22, 23, v. "Thus saith the Lord God, behold I will lift up my hands to the Gentiles, and set up my standard to the people: and they shall bring *thy sons in their arms and thy daughters upon their shoulders*. And kings shall be thy nursing fathers, and their Queens thy nursing mothers: they shall bow down to thee with their face towards the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord; for they shall not be ashamed that wait for me," The Baptists, therefore, shall learn ere long that they cannot with impunity put asunder what God hath joined together—that they must not separate "Fear God" from "Honour the King," as they now do. They "despise government. Presumptuous are they, self-willed; they are not afraid to speak evil of dignities," both in church and

state. But we commit our Ark, fearlessly unto the Lord, with all our *little ones* aboard. What said our good and gracious King on his last birth-day? "I have been, by the circumstance of my life, and by conviction, led to support toleration to the utmost extent of which it is capable; but toleration must not be suffered to go into licentiousness; it has its bounds, which it is my duty, and which I am resolved to maintain. I am, from the deepest conviction, attached to the pure Protestant faith which this church, of which I am the temporal head, is the human means of diffusing and preserving.

I have spoken more strongly than usual, because of unhappy circumstances that have forced themselves upon the observation of all. The threats of those who are enemies of the church make it the more necessary for those who feel their duty to that church to speak out. The words which you hear from me are indeed spoken by my mouth, but they flow from my heart."

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## CHAPTER 10.

### THE CONCLUSION.

The benefits of this practice are more than can, the objection against it weaker than need, be insisted on. Let it suffice to say, that circumcision was as much a covenant heretofore, as baptism is now: that, what God then expressly ordained for them, He cannot be supposed to disapprove with us; for, is he the God of the infants of the Jews, and is He not so of the Christians? Can this be thought so much better and more gracious a covenant, supposing it to exclude so many millions of souls, which the former

readily received, nay, promptly demanded? And is it not enough, that these are not positively refused, to satisfy us, though the ordinance be changed, yet the subjects and privileges of it continue still the same? Why, then, do any of us undertake to make the gate yet straiter, to shut up the mercies, and lessen the family of God? Why represent the blessed Jesus less kind than Moses? No, let us rather lose not a moment of time, in impressing upon our offspring the marks of the new covenant; let us make the best reparation we can, for the stain and guilt we convey to them, by seeing it immediately washed off, in that fountain opened by Jesus Christ, for sin and uncleanness; even the laver of regeneration, the sacrament of baptism. Let us deliver them up to His care, who is gracious to all ages, and cannot but embrace and adopt the tender innocence of those, who are propounded as a pattern for all that enter into His Kingdom. Are those, to whom all that enter in must be like, not capable of entering in themselves? this happy prevention will be their security, against the power of the enemy, and the temptations of a crooked and perverse generation. And He, who shed His first blood at 8 days old, will know and save them, who begin to be His at the same age. But withal, let it be our constant business, to second and confirm these good beginnings, by timely instruction, and a virtuous education. For dreadful will their condemnation be, whose own bowels shall rise up against them in the day of judgment, and upbraid that cruel fondness, that laid the foundation of their vices and their torments. But blessed are those pious souls, who increase the kingdom of God with every addition to their own family, and double every joy of heaven to themselves, by those of

the children which they have led or sent before them thither; by a race of good men here, and of glorified saints hereafter. Which, that we may all be, God of his infinite mercy grant, for the sake of His dear Son, Christ Jesus, our blessed Saviour and only Redeemer, to whom be glory for ever. Amen.

“Finally, my Brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is *safe*. Beware of dogs, beware of evil workers, beware of the *circumcision*. For we are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus.” Phil. 3 Chap. 1, 2, 3 v.—Beware of those that are without; beware of workmen, that need to be ashamed, not rightly dividing the word of truth, or duly administering the holy sacraments; beware of those who cut their bodies, rent the church, and excommunicate themselves. For we are the *circumcision*, &c. Or now, in the Christian dispensation, Beware of the *excision*, or *schism*, of those who wash their bodies, rent the Church, and excommunicate themselves. For we are the Baptism, &c. Beware of the enemies of your apostolical Church; and “be not carried about with divers and strange doctrines.” Heb. 13 chap. 9 v. Verily, my dear Brethren, I feel it my imperative duty, when you are so unfairly impugned to sound the tocsin of alarm, and put you on your guard. And I hope I have sounded it distinctly. “For if the trumpet give an uncertain sound, who shall prepare himself to the battle?” “He, that hath ears to hear, let him hear.”

Fare ye well, Brethren; I have written you this Address, that according to scripture, Deut. 29 chap. 9, 10, 11, 12, 13 v. “ye may prosper in all ye do, with all the men of Israel, your *little*

*ones*, your wives, and thy stranger that is in thy camp ; that thou shouldst enter into *covenant* with the Lord thy God, that He may establish thee a people unto Himself, and that He may be unto thee a God, as He hath said unto thee, and as He hath *sworn* unto thy fathers, to Abraham, to Isaac, and to Jacob."

I remain,

My dear Parishioners,

Your Servant

For Christ's sake,

H. PARISH.

1st January, 1835.

FINIS











